Sri Suktam

Ref: Google Gemini

The **Sri Suktam** is a revered Vedic hymn from the *Rig Veda* addressed to Goddess Lakshmi, the personification of auspiciousness, prosperity, and light. It is traditionally recited to invoke divine grace and remove poverty (*Alakshmi*).

Introduction

The Sri Suktam is not just a prayer for material wealth; it is an invocation of the Divine Feminine energy that sustains the universe. The hymn describes Lakshmi as golden-hued, adorned with garlands of gold and silver, and seated upon a lotus. It emphasizes that true prosperity includes health, knowledge, and inner peace.

The Shlokas

Shloka 1

हिरण्यवर्णां हरिणीं सुवर्णरजतस्रजाम् ।

चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

Translation:

O Agni (the sacred fire), invoke for me that Lakshmi, who is of golden hue, shimmering like a doe, adorned with garlands of gold and silver, and radiant like the moon.

Shloka 2

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।

यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥

Translation:

O Agni, invoke for me that Lakshmi who does not leave me. By her grace, may I obtain gold, cattle, horses, and family/progeny.

Shloka 3

अश्वपूर्वां रथमध्यां हस्तिनादप्रबोधिनीम् ।

श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ॥

Translation:

I invoke the Goddess of Prosperity (Shri), who is preceded by horses, followed by chariots, and awakened by the trumpeting of elephants. May that Divine Goddess be pleased with me.

Shloka 4

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।

पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ॥

Translation:

I invoke Lakshmi, who is the embodiment of a beautiful smile, surrounded by a golden aura, compassionate, shining, contented, and satisfying to all. She is seated on a lotus and is the color of a lotus.

Shloka 5

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।

तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे ॥

Translation:

I take refuge in that Lakshmi, who is radiant like the moon, blazing with fame, and worshipped by the gods. I seek shelter in her; may all my misfortune and poverty (*Alakshmi*) be destroyed.

Shloka 6

आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।

तस्य फलानि तपसानुदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥

Translation:

O Goddess, who shines like the sun! By your penance was born the Bilva tree. May the fruits of that tree, through your grace, drive away my inner ignorance and outer misfortunes.

Shloka 7

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।

प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥

Translation:

May the friend of the gods (Kubera) come to me along with Fame and Jewels. I am born in this land; grant me fame and prosperity.

Shloka 8

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।

अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥

Translation:

I shall destroy Alakshmi (misfortune), who is the elder sister of Lakshmi and appears in the form of hunger, thirst, and impurity. Drive away all lack of growth and prosperity from my home.

Shloka 9

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।

ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥

Translation:

I invoke the Goddess Lakshmi, who is perceived through her fragrance, who is invincible, eternally nourished, rich in cattle, and the supreme ruler of all beings.

Shloka 10

मनसः काममाकूतिं वाचः सत्यमशीमहि ।

पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥

Translation:

May the desires of my heart and the intentions of my mind be fulfilled; may my speech be truthful. May the prosperity of wealth, food, and fame reside within me.

Shloka 11

कर्दमेन प्रजाभूता मयि सम्भव कर्दम ।

श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥

Translation:

The sage Kardama is the progeny of Lakshmi. O Kardama, reside in me. Make the Mother Goddess, who is adorned with lotus garlands, dwell forever in my lineage.

Shloka 12

आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।

नि च देवीं मातरं श्रियं वासय मे कुले ॥

Translation:

May the waters produce auspicious things. O Chiklita (the son of Lakshmi), dwell in my home and establish the Divine Mother Shri in my family.

Shloka 13

आर्द्रां पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम् ।

चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

Translation:

O Agni, invoke for me Lakshmi, who is compassionate, who nourishes the world, who is of a golden-reddish hue, adorned with lotus garlands, and radiant like the moon.

Shloka 14

आर्द्रां यः करिणीं यष्टिं सुवर्णां हेममालिनीम् ।

सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

Translation:

O Agni, invoke for me Lakshmi, who is compassionate, who wields the staff of sovereign power, who is of golden color and wears necklaces of gold, and who is bright like the sun.

Shloka 15

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।

यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान्विन्देयं पुरुषानहम् ॥

Translation:

O Agni, invoke for me that Lakshmi who will never leave me. By her presence, may I obtain abundant gold, cattle, servants, horses, and family.

Shloka 16: Phalashruthi

यः शुचिः प्रयतो भूत्वा जुहुयादाज्यमन्वहम् ।

श्रियः पञ्चदशर्चं च श्रीकामः सततं जपेत् ॥

Translation:

He who is pure and has controlled his senses should offer oblations of ghee daily and constantly chant these fifteen verses of the Sri Suktam with a desire for prosperity.

Conclusion

As you noted, the 16th verse acts as the **Phalashruthi**, confirming that the systematic and pure recitation of these verses brings about the grace of the Goddess. It serves as the "seal" of the prayer, instructing the seeker on how to properly integrate these vibrations into their daily life for lasting abundance.

The Sri Suktam concludes with a deep prayer for the continuous presence of the Goddess in one's life. By chanting these verses, the seeker transitions from a state of "scarcity consciousness" to "abundance consciousness." It is a reminder that the light of the soul (Shri) is the ultimate wealth that dispels the darkness of hardship.

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Ref: CludeAI

श्री सूक्तम् — Sri Suktam

INTRODUCTION

The Sri Suktam (श्री सूक्तम्) is one of the most sacred hymns of the Hindu tradition. It forms part of the Khila (supplementary appendix) of the Ṛgveda, the oldest of the four Vedas. It is a glorification of Goddess Lakṣmī — the divine consort of Lord Viṣṇu and the goddess of wealth, prosperity, beauty, and auspiciousness.

Through fifteen primary verses, the devotee invokes her radiant presence and prays for the removal of poverty, ill-fortune, and all inauspiciousness. The Sri Suktam is recited during Lakṣmī Pūjā, Diwali worship, and as a daily prayer for prosperity. Each verse is traditionally accompanied by an oblation into the sacred fire during Vedic homa ceremonies.

Lakṣmī is described as golden-hued, lotus-born, adorned with gold, surrounded by elephants, and radiant as the sun — the very embodiment of all abundance.

THE VERSES

Verse 1
ॐ हिरण्यवर्णां हरिणीं सुवर्णरजतस्रजाम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥ १ ॥
O Jātaveda (the Fire-god, knower of all beings)! Please invoke for me that Lakṣmī — who is golden in complexion, who bestows gold and silver, who is decorated with garlands of gold and silver, who is radiant like the moon, and who is the very embodiment of auspiciousness.

Verse 2
तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥ २ ॥
O Jātaveda! Invoke for me that Lakṣmī who never departs — through whose grace I may obtain gold, cattle, horses, and worthy people. May she abide with me permanently.

Verse 3
अश्वपूर्वां रथमध्यां हस्तिनादप्रबोधिनीम् ।
श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ॥ ३ ॥
I invoke Goddess Śrī (Lakṣmī) — who is heralded by horses in front, who rides amid chariots, and who is announced by the trumpeting of elephants. May this divine Goddess Śrī be pleased with me and grace me with her presence.

Verse 4
कांसोऽस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।
पद्मेस्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ॥ ४ ॥
I invoke that Śrī — who is radiant and ever-smiling, surrounded by a golden lustre, full of compassion, blazing with splendour, content in herself and who makes others content, who is seated upon a lotus, and whose complexion is like that of a lotus.

Verse 5
चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।
तां पद्मिनीमीं शरणमहं प्रपद्ये ऽलक्ष्मीर्मे नश्यतां त्वां वृणे ॥ ५ ॥
I seek refuge in that Lakṣmī — who is moon-like in her glow, blazing with fame and glory, adored by the gods, magnanimous, and who abides in the lotus. O Goddess, I choose you — may all ill-fortune be destroyed from my life.

Verse 6
आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।
तस्य फलानि तपसा नुदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥ ६ ॥
O Goddess of solar radiance! The Bilva tree was born of your tapas (divine austerity) and is your very own tree. May its fruits, by the power of tapas, drive away all inner and outer obstacles, poverty, and inauspiciousness from my life.

Verse 7
उपैतु मां देवसखः कीर्तिश्च मणिना सह ।
प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥ ७ ॥
May the friend of the gods — Kubera (the lord of wealth) — come to me, along with fame and precious gems. I have appeared in this land; may this birth of mine be blessed with fame and prosperity.

Verse 8
क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥ ८ ॥
I hereby destroy Jyeṣṭhā — the goddess of ill-luck who is stained by hunger and thirst. O Lakṣmī, drive away completely from my home all poverty, misfortune, and lack of prosperity.

Verse 9
गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥ ९ ॥
I invoke here that Śrī (Lakṣmī) — who is perceived through fragrance, who is unconquerable, who is ever-nourishing and abundant, who is associated with the fertility of the earth, and who is the sovereign ruler of all beings.

Verse 10
मनसः काममाकूतिं वाचः सत्यमशीमहि ।
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥ १० ॥
May we attain the desires of the mind and the right intention of the will; may we attain the truth of speech. May Śrī bestow upon me the beauty of cattle, the abundance of food, and lasting fame.

Verse 11
कर्दमेन प्रजाभूता मयि सम्भव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥ ११ ॥
O Kardama (the deity of prosperity who is the son of Lakṣmī)! Through you, progeny and beings are created. Come and dwell in me. Establish in my family that Mother Lakṣmī who is adorned with a garland of lotuses.

Verse 12
आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।
नि च देवीं मातरं श्रियं वासय मे कुले ॥ १२ ॥
May the waters bring forth nourishing and pleasant things. O Ciklīta (another son of Lakṣmī, deity of abundance)! Come and dwell in my home. Establish the divine Mother Śrī firmly within my family lineage.

Verse 13
आर्द्रां पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥ १३ ॥
O Jātaveda! Invoke for me that Lakṣmī — who is moist with compassion, who dwells in the lotus pond, who is nourishing and life-giving, who is tawny-golden in hue, who is garlanded with lotuses, who is moon-like in radiance, and who is entirely golden.

Verse 14
आर्द्रां यः करिणीं यष्टिं सुवर्णां हेममालिनीम् ।
सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥ १४ ॥
O Jātaveda! Invoke for me that Lakṣmī — who is compassionate, who is like a she-elephant in her majestic grace, who is a staff of support to her devotees, who is of beautiful golden colour, who is adorned with a golden garland, who is radiant as the sun, and who is entirely of gold.

Verse 15
तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम् ॥ १५ ॥

O Jātaveda! Invoke for me that Lakṣmī who never departs — through whose grace I may obtain abundant gold, cows, maidservants, horses, and worthy people (family and attendants). May she abide in me forever.

Phalaśruti — The Concluding Verse (Fruit of Recitation)
यः शुचिः प्रयतो भूत्वा जुहुयादाज्यमन्वहम् ।
श्रियः पञ्चदशर्चं च श्रीकामः सततं जपेत् ॥
One who is pure and disciplined, who offers oblations of ghee daily into the sacred fire, and who recites these fifteen verses of the Sri Suktam with a longing for Śrī — such a person shall certainly attain Lakṣmī's grace and all prosperity.

CONCLUSION

The Sri Suktam is far more than a prayer for material wealth. At its deepest level, it is an invocation of Śrī — the divine principle of auspiciousness, grace, beauty, and spiritual abundance that underlies all of creation. Lakṣmī is not merely a goddess of coins and gold; she is the cosmic energy that makes life flourish, relationships blossom, and the spirit shine
.
The hymn teaches us that true prosperity begins with purity of heart, selfless intent, and surrender to the divine. By invoking Lakṣmī and simultaneously praying for the removal of Alakṣmī (inauspiciousness, ill-fortune, poverty of spirit), the devotee seeks a complete transformation — inner and outer.

Reciting the Sri Suktam daily, especially on Fridays, during Diwali, and on Lakṣmī Pūjā days, is believed to invite the goddess's grace into one's home, family, and heart. May all who read or recite these sacred verses be blessed with health, happiness, wisdom, and abundance.

ॐ महालक्ष्म्यै नमः ।
Om — Salutations to the Great Lakṣmī.

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Ref: Wikipedia

Sri Suktam

Statue of the goddess Shri-Lakshmi, 12-18th century, Odisha

The **Śrī Sūkta** or **Shri Sukta** *(Sanskrit:* श्रीसूक्तम्*, romanized: Śrīsūktam)*, also called the **Shri Suktam**, is the earliest recorded Sanskrit devotional hymns that revere Shri-Lakshmi, the Hindu goddess of wealth, prosperity, and fertility.[1] The Shri Sukta is recited, with a strict adherence to Sanskrit prosody for the veneration of the goddess. This hymn is found in the Rigvedic khilanis, which are appendices to the Rigveda that can be dated back to the pre-Buddhist era.[2]

Literary sources

The Shri Sukta forms part of the khilanis or appendices to the Rigveda. These were late additions to the Rigveda, found only in the *Bāṣkala* śākhā, and the hymn exists in several

strata that differ both in content and period of composition. For instance, according to J. Scheftelowitz, stratum 1 consists of verses 1–19 (with verses 3–12 addressed to the goddess Shri and 1–2 and 13–17 to Lakshmi), while the second stratum has verses 16–29 (i.e., the second version deletes verses 16–19 of the first). The third stratum, with verses beginning from number 23, similarly overlaps with the second version.[3][4][5]

The first stratum is the most commonly attested and is usually appended to the Fifth Mandala of the Rigveda. Most of its verses were probably composed during the period of the Brahmanas, with a few added in the Upanishadic times. The second stratum post-dates the first; while the third is attested in a single, more recent, text.[3][4][5]

Text and symbolism

The goddess Shri appears in several earlier vedic hymns, and is the personification of auspicious and royal qualities.[2] Shri Sukta is perhaps the first text in which the homology between Shri and Lakshmi is drawn, and the goddesses are further associated with the god of fire, Agni.[4] Since the later epic period (ca 400 CE), Shri-Lakshmi is particularly associated with Vishnu as his wife or consort.[6]

The Shri Sukta describes Shri as glorious, ornamented, royal, lustrous as gold, and radiant as fire, moon, and the sun. She is addressed as the bestower of fame, bounty and abundance in the form of gold, cattle, horses and food; and is entreated to banish her sister Alakshmi (misfortune), who is associated with need, hunger, thirst, and poverty. The hymn also associates Shri with (agrarian) fertility and she is described as the mother of *kardama* (mud), moist, perceptible through odour, and producing abundant harvest.[2] This suktam also brings powerful healing energy to the manipura chakra (solar plexus chakra).[7]

The Shri Sukta uses the motifs of lotus (*padma* or *kamala*) and elephant (*gaja*) – symbols that are consistently linked with the goddess Shri-Lakshmi in later references. The lotus is thought to be symbolic of purity, beauty, spiritual power, life, fertility, growth or, in Tantra, the entire created universe. It is a recurring motif in Hindu (as well as Buddhist and Jain) literature and a lotus growing from Vishnu's navel is said to mark the beginning of a new cosmic creation. The elephants are symbolic of royalty and, in Hindu mythology, are also related with cloud and rain; they thus reinforce Shri-Lakshmi's stature as the goddess of abundance and fertility.[8]

Later Hindu iconography often represents Shri-Lakshmi in the form of Gaja-Lakshmi, standing on a lotus, flanked by two elephants that are shown showering her with water with their trunks.[8][9]

Recital in Tirumala

The Shri Sukta is one of the Pañca-Sūktam (five Suktams) recited during the 3-hour long Thirumanjanam of Venkateswara, at the famed ancient Hill Shrine of the Tirumala Venkateswara Temple in Andhra Pradesh, India. The *Thirumanjanam* to the main deity is performed every Friday. The Shri Suktam is also recited during the daily Arjitha Vasanthotsavam *seva*.

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Videos

Sri Suktam…by Rajshri Soul (5 min):

https://youtu.be/ThznwYxJ8po?si=m492gsq5K3fPRmL8

Vedic chanting..juke box..by Rajagopala Sharma and Party (59 min):

https://youtu.be/6KgoqAuvnUo?si=ifAuwd-8ZemVP-iD

Sri Suktam ..by K. Suresh Ghanapati (19 min):

https://youtu.be/FT2yD-tXgdQ?si=2-fRXCUpNe9fAp8F

Sri Suktam..with Kannada script.. by Ghanapati (9 min):

https://youtu.be/9nlK7KkGT74?si=fYLzThP2CU_Oa6aP

Sri Suktam with lyrics and meaning ..by Sathya Sai official (9 min):

https://youtu.be/r-HQ8MrQiDM?si=fyitA5TOCdvrxdS7

Effect of practising Sri Suktam …Himalayan Institute (3 min):

https://youtu.be/4BpODjNM4nk?si=rf7L52DXJ9CMaGkB

Secrets of Sri Suktam…by K. Suresh Ghanapati (18 min):

https://youtu.be/rWMhePsG2jI?si=U_xAIaQ42Rc5Faic

Note: At the end of this ebook, two pages are included, giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

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About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

He was also a visiting fellow at Superconducting Super Collider Project, at Texas, USA.

He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

Driven by a deep interest in India's spiritual heritage, he has also authored many FREE ebooks on Temples, Saints, Gurus, and Vedic topics, with the aim of preserving and spreading this knowledge to future generations.

All his ebooks are available for free download at Archive.org.

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Dr. M. Thirumaleshwar
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